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ABSTRACT

The purpose of this study was to assess the need for talking book services by blind or physically handicapped Native Americans residing on reservations in Montana. The Blackfeet Reservation, with a Native American population of approximately 7,000, and the Rocky Boy Reservation, with a Native American population of 2,400, were selected for the study. One questionnaire was developed for users, to determine if they were or had used the talking book services and if the services were adequate. A second questionnaire was designed for nonusers, to determine if they had heard of the talking books service and what the National Library Service could do to promote the service. Directors and administrators of various agencies serving the target populations were also polled to determine their knowledge of the talking books service. The results of each survey are reported separately for each reservation. Recommendations for conducting similar studies at other reservations are offered. A letter to tribe and program directors, project publicity pieces, a list of contacts, survey directions, copies of the three surveys, and a 12-page description of Montana's Indians are appended. (Contains 26 references.) (KRN)

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# NATIONAL LIBRARY SERVICE FOR THE BLIND AND PHYSICALLY HANDICAPPED

*** REPORT ***

# NATIONAL LIBRARY SERVICE NEEDS ASSESSMENT AND SURVEYS

## CONDUCTED ON THE BLACKFEET & ROCKY BOYS RESERVATIONS, MONTANA

**Submitted by:**

**Murton L. McCluskey, Ed.D.**
**Great Falls, Montana**

**1992**

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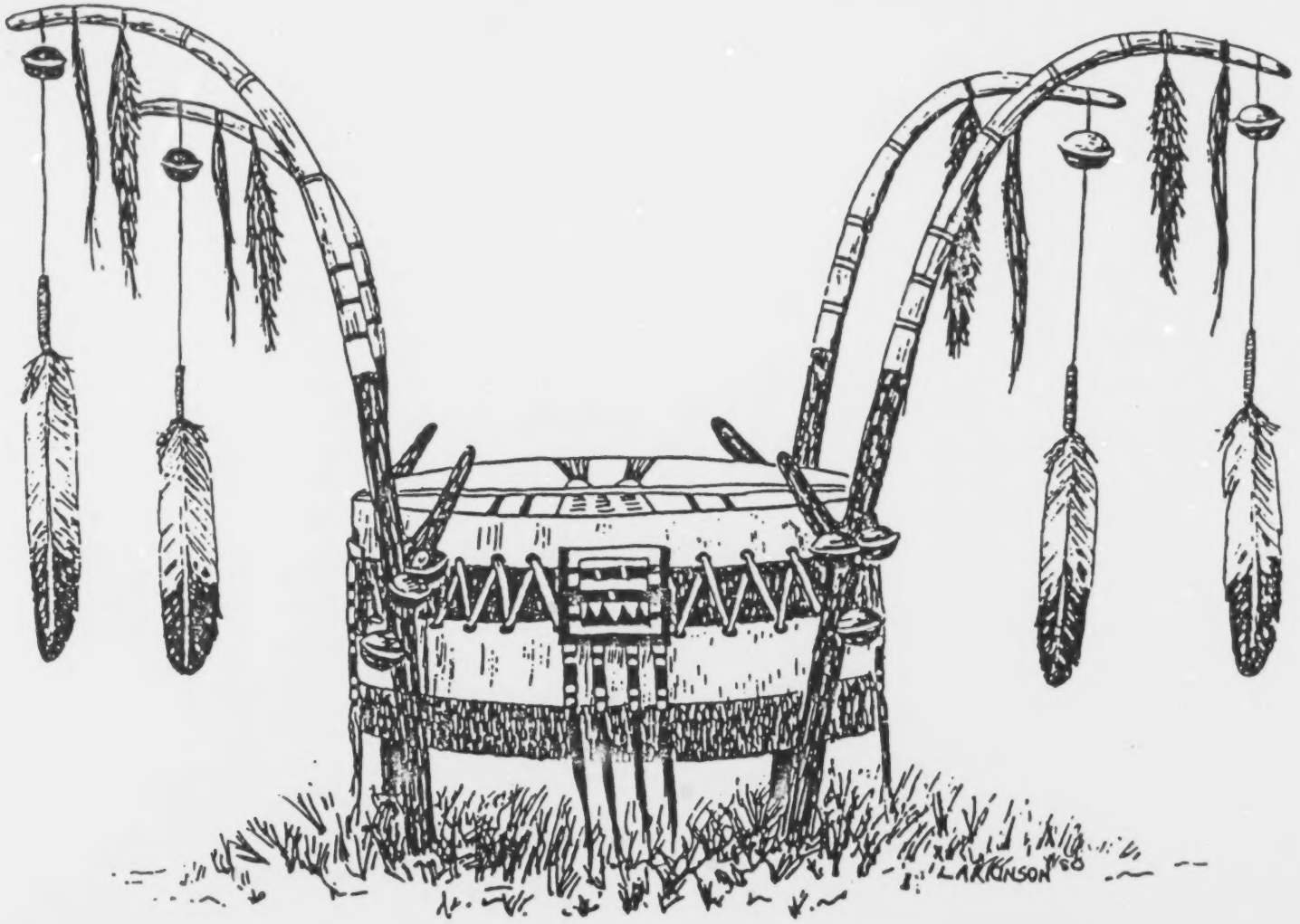
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# INTRODUCTION AND PROFILES

An Assessment of the Need for " Talking Book" Services by Blind or Physically Handicapped Native Americans Residing on Reservations in the State of Montana

## INTPODUCTION

This study was implemented and intended to determined if Native Americans living on Indian reservations in the State of Montana are being served by the National Library Service for the Blind and Physically Handicapped (NLS/BPH.) Statistics indicate that the incidence of visual disability among Native Americans is significantly higher than among the populations as a whole. There is also a concern that eligible blind and physically handicapped Native Americans, especially those living on reservations, may not be receiving library service from NLS at a level commensurate with the level of relevant handicapping conditions.

This concern has been voiced by regional and subregional librarians from states with large Native American populations. It is not entirely clear if this concern is valid or, if it is, whether the low level of service is due to the lack of interest in the program of the potential recipients part, or to shortcomings in the program itself.

It is the purpose of this study to address these questions for the state of Montana, with the expectation that at least some of the answers can be extrapolated to other states whose Native American populations are not being considered in this study, since they presumably have as much information about access to the NLSs as other ethnic groups residing in urban areas.

## PROFILE

This study will address the following questions:

1. Is there a need for NSL service by Native Americans residing on the Blackfeet and Rocky Boy Reservations?

    o If so, what is the extent of that need?
    o How well is it being met, specifically?

    a. What percent of the reservations population, as a whole, is eligible for services?

        o What is the distribution of that subset?

    b. What percentage of the identified eligible persons are interested in NLS services?

        o What is their age distribution?

2. What are the factors inhibiting the use of this program?

   o cultural or linguistic?

   o Logistical ( such as communication, transportation,etc.)

   o Services ( such as the contents of the NLS collection, knowing of the existence of service, etc.)

3. Are there any inhibiting factors under NLS control?

   o If so, which ones ( In what way might they effect the need for, interest in, or feasibility of service.)

   o How might the NLS address such factors?

4. Are there any problems identified by the users of the current program that make the program less desirable than it might be?

5. What means are recommended for teaching those who do not currently use the program but are potential users.? ( e.g. radio announcements, information channeled through schools, community centers, etc.)

6. As a means of validating the data obtained concerning the interest in the program, what is the anecdotal evidence for the level of interest in reading among the non-print handicapped population?

The National Handicapped Service for the Blind and Physically Handicapped (NLS) Library of Congress, administers a free national library program of Braille and recorded materials for blind and handicapped persons. With the cooperation of authors and publishers who grant permission to use copyrighted works, NLS selects and produces full-length books and magazines in Braille and recorded disks and cassette. Reading materials are distributed to a cooperating network of 150 regional and subregional (local) libraries where they are circulated to eligible borrowers. Reading materials (books and magazines) are sent to more than 600,000 borrowers and returned to the library by postage-free mail. Established by an act of Congress in 1931 to serve blind adults, the program was expanded in 1952 to include children, in 1962 to provide music materials, and again in 1966 to include individuals with other physical impairments that prevent the reading of standard print.

To be eligible for the program, an individual must be certified by a competent authority as being unable to read regular print material by reason of visual or physical handicap.

## Reservation Profile

By reason of location and population, the Blackfeet and Rocky Boys Reservations were selected for the study. In contrast the Blackfeet Reservation is one of Montana's largest reservation and Rocky Boy is among the smallest. Blackfeet is located on a major arterial highway ( U.S. Highway 2.) Conversely, Rocky Boy is nestled in the Bears Paw Mountains off Montana's main thoroughfares The Blackfeet Reservation is home to the Blackfeet Indians and the Chippewa-Cree reside on the Rocky Boy Reservation.

### The Blackfeet Reservation

The Blackfeet Indian Reservation ( see map pp.55 ) is located in Northeastern Montana along the eastern slopes of the Rocky Mountains. It is bounded on the North by the United States-Canadian boundary and extends 52 miles south to Birch Creek. The foothills of the Rockies form the western boundary and the eastern boundary approximates an imaginary line which starts near the junction of Cut Bank Creek and the Marias River and extends northward. Within these boundaries, land is mainly high, rolling prairie's interspersed with rivers and creeks. The mountains found along the western border range in altitude between 4,400 to 9,600 feet.

Browning, gateway to Glacier National Park, is an incorporated town on the reservation. It has been the headquarters of the Blackfeet Indian Agency since 1894 and has been the principal shopping center on the reservation. Other communities throughout the reservation include East Glacier, Babb, St. Mary, Starr School and Heart Butte.

The present day Blackfeet are descended from tribes known as Blackfeet (Siksika), Kainah or Bloods, and Piegans, all of Algonquin linguistic stock. These three tribes shared a common culture, spoke the same language and held a common territory. Members of these tribes lived in the present Province of Saskatchewan until 1730, when they moved southwestward where buffalo and other game were more abundant.

Prior to the 1800's the Blackfeet had little opportunity to engage in conflicts with the whitemen or other Indians. The location of their territory was such that they were relatively isolated, and thus encountered the whiteman later than most tribes. Although they were not officially represented or consulted, a vast area was set aside for the Blackfeet Tribes by the Treaty of Fort Laramie in 1851. Then in 1865 and 1868, treaties were negotiated for Blackfeet lands south of the Missouri and moved the boundary 200 miles north. The lands to the south were opened to settlement. Consequently, the Blackfeet were forced to accept reservation living and dependence and rationing and survival began.

The present land status of the Blackfeet reservation is approximately 1.5 million acres. There are about 1,4000 enrolled members, approximately one-half living off the reservation. There are about 2,500 non-Indians living on there reservation, many of whom are married to tribal members.

The Department of Health and Human Services operate a 27 bed hospital. The staff include six physicians, three dentists, four community health workers, field nurses and 60 other support staff. A psychologist, pediatrician, optometrist and radiologist are also available.

In contrast to a half century ago, the great percentage of Blackfeet speak fluent English. The seven modern schools on the reservation are administered by locally-elected school boards and are under the Montana State Education department and are subject to compulsory school laws. Elementary and high school students attend public schools located in one of the seven schools and some are resident in the Blackfeet Boarding Dorm. Many high school students go away to BIA boarding schools located in neighboring states. There is a tribaly controlled community college, Blackfeet Community College, located in the toun of Browning where several tribal members are in attendance.

## The Rocky Boy's Reservation

The Rocky Boy's Reservation is located in Northcentral Montana ( see map pp.56 ) south of the Canadian border. The reservation lies in the middle of the scenic Bear Paw Mountains South of the toun of Havre.

The Bearpaw Mountains, ranging across the upper half of the reservation, create a varied topography over this portion of the land and account for the scenic nature of this area. Altitude varies from 6,000 feet at the higher levels to 2,000 feet at the lower altitudes. Mountain peaks and deep canyons contrast sharply with the nearly level bottom lands.

Many of the reservations live in the district of the Rocky Boy's Agency. Other communities on the reservation where Indian populations are concentrated include; Box Elder, Duck Creek, Haystack, Parker and Sangrey.

The important secondary trade centers in the reservation area include Havre, Big Sandy and Box Elder. Great Falls, the second largest city in Montana is 90 miles to the south serves as the primary whole sale-retail center to this area. Many tribal members immigrate/emigrate between Great Falls and Rocky Boy.

The Rocky Boy's Reservation differs in several respects from from other reservations from Montana. It is the smallest

reservation and home of Montana's smallest group of Indians. Unlike the other reservations, Rocky Boy's was not established by treaty, but rather by Congressional action in 1916. It was the last reservation to be established in Montana.

The reservation's unusual name comes from the leader of a band of Chippewa Indians. Translated from the Chippewa language, it means Stone Child, but the original translation was lost and Rocky Boy evolved.

The history of settling of the Rocky Boy's Reservation was in its infancy long after the other Indian reservations in Montana were established. Rocky Boy's people were among a number of Chippewa Indians who originated in the Great Lakes region. For reasons not known, these people severed their ties with their original tribes and migrated to the northern plains region. Little Bear was the chief of one of the bands of the Canadian Cree, who later joined with the Chippewa on the Rocky Boy's Reservation. For many years the small bands of Chippewa and Cree moved between Montana cities and in and out of Canada. Montanans tended to think of them as Canadians and in 1895 Congress appropriated $ 5,000 to deport them the Indians to Canada. Some stayed but many returned.

Between 1904 and 1910 several bills were introduced to move them on reservations. However, for one reason or another they did not occupy these lands. Both Little Bear and Rocky Boy were weary of the hand-to-mouth existence of their people. With the help of some prominent whitemen of the time, including Charlie Russell, the Rocky Boy's Reservation was created. In September 1916 Congress designated a tract of land, once part of the abandoned Fort Assiniboine Military Reserve, as a home for the Chippewa Cree. Located south of the town of Havre, the reservation consisted of approximately 55,000 acres. Only about 450 of the Indians, perhaps half of those eligible, chose to settle on the land. In later years, more land was added and and more people emigrated to the reservation.

Like members of other Indian tribes, the Rocky Boy inhabitants receive health care from the Indian Health Service. An out-patient clinic is located on the reservation and provides medial, dental and laboratory services. There is also environmental services, social work consultation, sanitation facilities and health education services. For hospital care, members must be transported to either Havre or Great Falls.

Schools on the reservation were formerly under the jurisdiction of the Bureau of Indian Affairs, but in 1960 they were made part of the public school system. Today, the children may attend schools located on the reservation from K-12. They now have their own high school and recently, have added the Stone Child Community College.

Of the 3,272 members, approximately 2,400 live on the reservation, while others live in surrounding towns and others have moved to cities throughout the country.

# METHODOLOGY AND PROCEDURES

## METHODOLOGY AND PROCEDURES

Since the study was to take place on two of Montana's Indian reservations, it was important that a preliminary function was to secure permission from the Tribal authorities to obtain information from within reservation boundaries. This task was completed by securing a letter of consent from the Tribal Chairman on the Blackfeet and Rocky Boy Reservations. They both gave their blessings and were enthusiastic in their feeling that the project was much needed.

The second task was for the researcher to visit the National Library Services (NLS) central office in Washington, D.C. for an awareness and orientation session. The researcher spent five days at the NLS where the program and services were explained and demonstrated in great detail. This part of the project is a must in order to ensure that the researcher becomes familiar with NLS' format, services and environment A tour of facilities, explanation of how programs and materials are developed and an exposure to the staff' philosophies were most valuable and informative.

The next phase on the continuum of activities was to determine all the agencies in the state of Montana who would possibly provide services to the audience for whom the study was intended. This list would include individuals and programs from federal, state and local levels. This would include personnel from the Indian Health Service, Bureau of Indian Affairs, Chippewa/Cree and Blackfeet Tribes, social services, health care programs, senior citizen centers, education programs, colleges and a myriad of state agencies. A letter,phone call and personal visit was made to all the afore mentioned programs to inform them about the project and to determine which the best would be the most appropriate and effective way to carry out the goals and activities of the NLS project. All of the agencies were very interested in the project and were unanimous in their assurance that their was certainly a need for such a study to be conducted. The first problem arose, when it was determined that because of the Privacy Act, that names of prospective clients could not be released for public consumption. They did however, ensure that they would cooperate fully to assure that the project could be successfully completed. Problem # 1, how does one survey clients when one does not know who they are?

After several follow-up letters and phone calls, the list of programs and persons who could actually provide accurate information and get project information out to prospective clients, was trimmed down to a scant few on each reservation. Agencies at the state and federal level either did not have accesses to potential clients living on the reservation or only had a listing of names of clients for whom they provided

services. Their list may contain names of individuals who were visually impaired but were not Native American, or were Native American but were not members of the tribe for which the study was intended. Because of mixed-marriages on the reservation, services may be provided to individuals who are not tribal members from that reserve, but under federal regulations are eligible for, health and social services. The problem may become even more complex at it applies to school children receiving state and federal services.

Considerable time and effort was spent in developing a survey model that would be; effective, informative and concise. The main thrust of the questionnaire was two-fold; one survey was for the user to determine if they were/had used the Talking Books Program, if the program was satisfactory, and if they had and suggestions or recommendations. The second survey was intended for the non-user to determine; if they had heard of the Talking Books Program, if not, why not, and what could NLS do to get the word out to prospective clients. After a rough draft was developed it was submitted to NLS for approval. With slight modification, the NLS approved the survey as submitted. The user and non-user questions were compiled on to one form. This format later proved confusing to the clients as-well-as the interviewers and had to be modified so that the user and non-user questionnaires were separate.

A very important factor was to inform prospective clients, programs and agencies, and other persons living in the various reservation communities about the NLS project. This was done through several means which included newspapers, newsletters, television, posters, flyers and word-of-mouth. The Blackfeet Reservation has a weekly newspaper and a local community service TV station. Rocky Boy has a newsletter distributed by the Tribal Health Department but no local TV. Both the Blackfeet and Rocky Boy Reservations have access to a daily newspaper and statewide television station emanating from Great Falls and Havre. Flyers were sent to program directors and other acquaintances asking that they be posted where prospective clients, or their friends and relatives, might frequent. Program directors were asked to have employees within their departments "get the word out"to individuals who might use the program or would like to know more about it.

Surveys, directions, flyers and an explanation of the program was mailed out to all programs in the reservation communities who were identified as providing services to the visually impaired and handicapped. This included programs in the Bureau of Indian Affairs, health departments, social services, education programs and private individuals A follow-up telephone call was made and an appointment was scheduled for a personal on-site visitation by the researcher to outline and explain the project. Several calls were made to individuals to ask them to inform their friends and relatives about the program and

to determine if their was interest in knowing more about the Talking Books Program.

A second survey was sent to directors and administrators of the various agencies and program to determine their knowledge and use of the Talking Books Program. The survey was also intended to ask the directors how extensively they felt the Talking Books Program was being used by clients being served by the various programs. They survey was mailed to program administrators on the Blackfeet and Rocky Boy Reservations.

The researcher traveled to each reservation on several occasions to meet with employees and program administrators from several agencies within the Bureau of Indian Affairs, health departments, education and social services. The first visitations were done to provide information and orientation about the project. Follow-up visits were intended to determine how the project was progressing and to encourage the agencies to retrieve the surveys. Interviews were conducted with individual clients in instances where the researcher was able to learn who they were.Agencies were quite careful not to release the names of clients,served by their programs, thereby avoiding breech of confidentiality.

Because of the long distances between the reservations ( 135 miles from Great Falls to Browning. 105 miles from Great Falls to Rocky Boy, and 195 miles from Browning to Rocky Boy),it became necessary to conduct a major portion of business by phone. This was not always the most productive, since some individuals were not in their office or calls were not returned. However, this option was probably most effective due to the long distances between sites.

# PROBLEMS

## PROBLEMS

As in most studies, problems arise that make implementation and completion of the study more difficult. These may range from logistics to program administration. Sometimes they are little things that can be solved with minimal effort or they may be more complex in nature and are beyond control of the researcher or supervising agency. The following list of problems experienced by the researcher, are not intended as a complaint, but instead are intended to alert future researchers in future projects be better prepared to carry out similar studies. Some problems and concerns experienced by the researcher are as follows:

- No one agency has all the information about all clients or potential clients who should be included in study. This results in incomplete and fragmented statistical data.
- The Talking Books study may not be a priority with some agencies, thereby not receiving immediate attention. This condition makes it very difficult to secure information or meet deadlines.
- Information about clients and potential clients is very difficult to get since all agencies are restricted by the Privacy Act which prohibits them from releasing information about individuals.
- Travel between reservation sites is at times difficult and time consuming. It can also be quite dangerous during the winter months.
- Most reservation communities are quite rural and the between them is considerable. Within the confines of a single reservation, similar services may be provided by more than one state or federal agency, or school district.
- Some clients live in remote rural areas and have no phones.
- Many clients may not have access to media which would provide them with information about programs such as Talking Books.
- Some clients may be bilingual, or speak their native tongue as their first language thereby making it difficult to read information written or spoken in English.

- Some clients depend on individuals to interpret information and these people may not have language or reading skills necessary to pass on accurate details about the Talking Books project.

- Some potential clients need materials which are low vocabulary, high interest.

- Some agencies do not respond to written correspondence or return telephone calls, thereby making it difficult to secure information about clients they serve.

- After placing Talking books information in media and posting flyers, very few individual clients contacted the researcher. Most contacts were made by the various programs and agencies.

- Very few visually impaired/handicapped living on the target reservations have heard of the Talking Books Program. Additionally, very few program directors or people who work with the visually impaired have heard of the program.

- Lack of central media on remote/rural reservations make it difficult to "get the word" out to clients or potential clients.

# FINDINGS AND CONCLUSION

## FINDINGS

**Blackfeet Reservation:**

The following is a compilation of information from interviews and surveys of NLS Users and Non-Users, Program Directors, and other interested persons residing on the **Blackfeet Reservation** October 1- November 25, 1982.

1. Is there a need for NLS services by Native Americans residing on the Blackfeet Reservation?

   o If so, what is the extent of the need?

   **Findings:** There is undoubtedly a need for NLS services on the Blackfeet Reservation, as seen by items # 4,5,7 on the survey. Approximately 100 % of the respondents indicated that they would be interested in using the Talking Books Program.

   o How well is it (need) being met?

   **Findings:** Apparently the need is not being met since question # 4 indicates that only 15% of the respondents had ever used the Talking Books Program and question # 5 indicates that only one person out of 43 had heard of it. Additionally, most of the program directors surveyed indicated that they felt less than 5% of their clients had heard of the program.

a. What percent of the reservation population as a whole is eligible for services?

   **Findings:** The answer to this question is inconclusive since most of the agencies that serve potential clients did not return surveys from all individuals who might be eligible to use the program. Any figure would be purely speculative, and without all agencies providing up-to-date statistics the total is inconclusive.

   o What is the age distribution of that subset?

   **Findings:** The answer is inconclusive, however the question # 2 indicates that 93 % of the respondents were between over the age of 18. The schools indicated they had very few students who would qualify for services.

b. What percentage of the identified eligible persons are interested in NLS services?

   **Findings:** The survey indicates that 95 % of the respondents indicated that they were interested in knowing more about the Talking Books Program.

o What is their age distribution?

**Findings:** Approximately 90% of the respondents ages 18 to over sixty wanted to know more about the program. Children under 18 did not respond to the question.

2. What are the factors inhibiting the use of the program?

**Findings:** The major inhibiting factor appears to be that the overwhelming majority of eligible clients have not heard about the program. Question # 5 indicated that 99 % responded no when asked if they knew about the program. Other factors, indicated by program directors, were the belief that there was a charge for the program, and lack of cultural materials. Some clients live in areas that are quite rural and transportation to and from the post office is a limiting factor. Several individuals indicated that they felt that many potential users may have difficulty with the vocabulary since Blackfeet was their first language, or that the reading level may be too difficult for some individuals who had limited reading and and vocabulary comprehension.

3. Are there any inhibiting factors under NLS control?

o If so, which ones?

**Findings:** Even though the survey did not specifically address this question, the researcher informally learned that most people questioned felt NLS could make reservation inhabitants more aware of the program through a myriad of of suggestions (see recommendations pp.30-31 ) There were a couple respondents who indicated that they would like to have more music and older programs.

A large majority of the respondents felt that the NLS programs should include more history and cultural information about Native Americans and more specifically about the Blackfeet Tribe. Question # 11 (non-user) indicates several suggested topics such as; classics, Bible stories, romance and sports. Several felt that magazines and newspapers should be available. Non-users indicated responded in question # 13 that they also felt more cultural and tribal information should be made available.

The Program Directors were also clear in their response that they felt more cultural and tribal materials should be made available. They felt that books written by local authors or of local interest was important.

Although there were few respondents who were current or past users of the program, those who did respond were very favorable in their comments about the program and had no major suggestions or recommendations. The only suggestions were that more cultural and Native American history should be included in the program.

4. Are there any problems identified by the users of the current program that make it less desirable than it should be?

   **Findings:** There were only four individuals who were identified as users of the Talking Books Program and none of them indicated that they found problems with the program. However, they did feel that the program should offer more tribal and cultural materials more specifically, information about the Blackfeet.

   Two respondents felt that the program was " very courteous and prompt, and provided an excellent service."

5. What means are recommended for reaching those persons who do not currently use the program but are potential users? (e.g. radio announcements, information channeled through schools, or community centers, etc.)

   **Findings:** The respondents suggested several ways and methods in which non-users might learn about the program. There were approximately 30% who felt that the best way was "by word of mouth." Several others believed that a very effective means would be through the schools. Almost half felt that an effective method would be to use the various media. Other suggestions were; to run the information on the local school T.V. channel, distribute posters, and have someone make home visits and pass on information to potential users.

   The program directors similarly felt that it was important to use the media, send out information through the mail, have the schools, INS and social services programs distribute information and also secure the services of the NLS personnel to do presentations about the program. It was felt that the NLS work more closely with the program directors to orientate them about the services and availability of Talking Books so that the directors would be more effective in informing their clients.

6. As a means of validating the data obtained concerning interest in the program what is the anecdotal evidence for the level of interest in reading among the non-print handicapped populations?

**Findings:** The librarian, at the Browning Public Library, felt that the reading interest of Native American adults in the community seemed to be about about average. She did however, that the library did not have very many materials available for the non-sighted or visually impaired. She said that there was a few large print materials available, but she had nothing for the non-sighted. She felt that the Talking Books Program was used by community individuals on a very limited basis and that the reason was very few people had heard of the program. She said that she probably would not not have heard of the program had her sister not used it.

Over 50 % of the respondents indicated that reading of newspapers, books and magazines had been important to them, with most stating that reading had been very important.

The community has a small town, rural environment with little chance for the visually impaired or physically handicapped to access cultural and/or artistic opportunity. Like many other small communities, the area does not offer an abundance of activities or programs where the visually impaired are able to be involved or take advantage. Therefore, they rely on TV , radio and the newspaper for information and entertainment. Talking Books would give them access to a vast treasure of information and entertainment which they presently do not have.

**Conclusion:** At best, accurate information, about the number of visually impaired living on the Blackfeet reservation is difficult to obtain. No one agency keeps all the information about the visually handicapped. This appears to include federal, state and tribal agencies as well. The fact that some of the agencies do not keep records that are segregated by ethnicity contributes largely to this circumstance.

There appears to be considerable interest in the Talking Books Program, however the overwhelming majority of potential users have not heard about the program. The majority of employees who serve non-users also have never heard of the the program. With this in mind, it is quite obvious why potential clientele are not using NLS. The program directors indicate that less than 5% of their clients had used the Talking Books Program and most had no knowledge of the program.

Most of the respondents felt that it was important for the Talking Books Program to offer materials with a Native American and cultural flavor. More specifically, they suggested that more materials about the Blackfeet Tribe be made available.

The respondents and program directors felt that the media be used to better inform the community about the program and that individual mailings might be effective in"getting the word out." In addition, it was felt that MLS work more closely with the health and social agencies to better orientate the employees so they are better able to pass on information. This might include MLS presentations at community functions, workshops and conferences. Since not all agencies provided information or statistics for the study, conclusions assessing the extent of potential users on the Rocky Boys Reservation is inconclusive and speculative.

## SURVEY RESULTS-( NON USER )- BLACKFEET

1. Number: 43
2. Age: Under 19- (4) 19-59- (17) Over 59- (20) Unknown- (2)

3. Type of Handicap: Visual Impairment- (27) Blindness- (2)
   Physical Handicap- (6) Reading Disability- (4)

4. Do you now or have you ever used the talking books Program?
   Yes- (0) No- (43)

5. Do you know about the program? Yes- (1) No- (42)

6. If yes, where did you hear about it?
   - Word of mouth- (1)

7. If no, does it sound like somthing you would like to use?
   Yes- (41) No- (0)

8. Is there anything you can think of that would make the program more attractive to you?
   - No- (2)
   - More Music- (1)
   - Older programs- (1)
   - More information- (1)

9. Did or do you:

| | | | |
|---|---|---|---|
| Read Books | Often- (9) | Occasionally- (5) | Never- (4) |
| Read Mags | Often- (10) | Occasionally- (9) | Never- (3) |
| Read Nuspaprs | Often- (11) | Occasionally- (7) | Never- (3) |

10. How important was reading to you?

    - Very Important- (15)
    - Important- (4)

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11. What kind of reading materials do/would you like to read?

- o Illustrated Classics- (3)
- o Westerns- (4)
- o Bible stories- (3)
- o Magazines/Newspapers- (3)
- o History/Cultural- (5)
- o Short Stories- (2)
- o Non Fiction- (2)
- o Mysterys- (1)
- o Sports- (1)
- o Young Adults- (2)

12. Would you like to see more information/reading materials about Indian history and culture or more specifically, about your tribe?

Yes- (34) No- (0)
If yes, what type?

- o Indian history and culure- (10)
- o Blackfeet history and culture- (14)
- o Magazines- (1)
- o All types- (2)

13. What would be the best way to get the word out about this program to potential users on the reservation or in your community?

- o Advertisement on local TV channel- (2)
- o Word of mouth- (11)
- o Newspaper- (4)
- o Posters- (3)
- o School- (7)
- o TV- (4)
- o Media- (10)
- o Interviews- (1)

14. General remarks:

- o We need the Talking Books Program on the reservation- (1)
- o Sounds like an excellent program- (3)
- o Program is needed on the reservation- (2)
- o Very interesting- (1)

## SURVEY RESULTS-( USER )- BLACKFEET

1. Number: (4)

2. Age: Under 18- (1) 18-60- (1) Over 60- (2)

3. Type of Handicap: Visual Impairment- (3) Blindness- (1)
   Physical Handicap- (2) Reading Disability- (0)

4. Do you now or have you ever used the Talking Books Program?

   Yes- (4) No- (0)

5. Which of the following do you use?

   Recorded Books- (3) Recorded Magazines- (0)
   Braile Books- (0) Braile Magazines- (0)

6. How did you find out about the program?

   o Doctor- (2)
   o Teacher- (2)

7. What do you like most about the program?

   o Promptness- (2)
   o Helps with reading- (2)

8. What do you <u>least</u> like about the program?

   o Nothing- (2)

9. Do you know other people who you think would be eligible for the program but don't use it?

   o Yes- (0) No- (3)

10. Do or did you:

| | | | |
|---|---|---|---|
| Read Books | Often- (0) | Occasionally- (2) | Never- (2) |
| Read Magazines | Often- (1) | Occasionally- (2) | Never- (1) |
| Read Newspapers | Often- (2) | Occasionally- (0) | Never- (2) |

11. How important is/was reading to you?

   o Very important- (2)
   o Not very- (1)

12. What kind of reading materials would you like to read?

- o All types-(3)
- o Sports- (1)
- o Indian history and culture- (2)
- o Can't read- (1)

13. Would you like to see more information/reading materials about Indian history/culture or more specifically, about your tribe?

o Yes- (4) No- (0)

If yes, what type?

- o Different tribes- (2)
- o Indian culture- (3)
- o Blackfeet history/culture- (3)

14. What would be the best way to get out the word on this program to potential users on the reservation or your community?

- o Through the Emergency medical Tech.- (2)
- o Newspapers- (2)
- o TV commercials- (1)

15. General Comments:

- o Talking Books Program is always courteous and prompt- (2)
- o Excellent service- (2)

## SURVEY RESULTS-(PROGRAM DIRECTORS)-BLACKFEET

Number: (5)

1. Have you heard about the Talking Books Program?

   Yes- (4) No- (1)

2. What percentage of the visually impaired clients that you work with use the Talking Books Program?

   0%- (1) Less than 5%- (4) Less than 10%- (0)
   More than 15%- (0)

3. Do you feel most of the visually impaired with whom you work, or receive services from your program,have not heard of the Talking Books Program?

   Yes- (5) No- (0)

4. What do you feel is the most prominant reason most of your eligible clients do not use Talking Books?

   1. No reason to use program- (0) 2. Have not heard of program- (5) 3. Have heard of program and decided not to use it- (0) 4. Other- People thought there was a charge

5. How do you think the NLS could make the visually impaired community more aware of the Talking Books Program?

   - o Tv commercials- (2)
   - o Newspaper ads- (2)
   - o Newspaper articles- (3)
   - o Poster- (3)
   - o Presentations about the program by NLS personnel- (3)
   - o More information in the schools/hospital/social services program- (5)
   - o Mailings to the visually impaired- (5)

6. Do you have any suggestions that would make the Talking Books Program more useful for the visually impaired in your community?

   Yes- (1) No- (2)
   If yes, please explain:

   o Work more closely with the health programs, more specifically the diabetes programs- (2)

7. Are there any topics or subjects that would make the Talking Books Program more interesting to Nat. Am. in your community.

   - o Books about Native Americans or written by local authors- (3)

## FINDINGS

**Rocky Boy Reservation:**

The following is a compilation of information from interviews and surveys of NLS Users and Non-Users, Program Directors and other interested persons residing on the **Rocky Boys Reservation** October 1- November 25,1982

1. Is there a need for NLS services by Native Americans residing on the Rocky Boys Reservation?

   o If so, what is the extent of the need?

   **Findings:** There appears to be a need for NLS services on the Rocky Boys Reservation since none of the non-users surveyed had heard of the program. However three of fifteen respondents indicated that they had used Talking Books. 100% of the non-users said that they would be interested in using the program.

   o How well is it (need) being met?

   **Findings:** Questions # 4 and 5 on the non-user survey indicated that none of the respondents had ever heard of the program and question # 7 indicates that 100% of them would be interested in knowing more about it. Question # 2 on the Program Directors survey says that 0% of the clients with whom they work have used the Talking Books Program. This would certainly be indicative that a need was not being met.

a. What percent of the reservation population , as a whole, is eligible for services.

   **Finding:** The answer to this question is inconclusive since most of the agencies that serve potential clients did not return surveys from all individuals who might be eligible to use the program. Any figure stated by the researcher would be purely speculative. Without all agencies responding with up-to-date statistics the total is inconclusive. It is important to remember that no one agency keeps current data on all users or non-users living on the reservation, and it is almost impossible to determine potential users by tribal group because agencies may or may not keep data based on an individuals specific tribe or ethnicity.

b. What is the percentage of identified eligible persons interested in NLS services?

   **Findings:** The survey indicated that 100% of the non-users would be interested in knowing more about the Talking Books Program.

o What is their age distribution?

**Findings:** 100% of the users and 100% of the non-users were ages 12 and over. The schools did not return any surveys, but personnel did indicate that their was probably no one in school who would be eligible for services.

2. What are the factors inhibiting the program the use of the program?

**Findings:** The major inhibiting factor appears to be that the overwhelming majority of eligible clients have not heard about the program. Question # 5 indicates that 100% of the non-users responded negatively when asked if they had ever heard of the program. Other inhibiting factors, indicated by Program Directors, were due to language problems since some of the potential users were either bilingual or used their native tongue as their first language. Another inhibiting factor may be that there is no public library in the community. The school and community college both have libraries but do not house the extensive adult recreational reading materials as do most public libraries.

3. Are there any inhibiting factors under NLS control?

**Findings:** This question was not specifically addressed, however the researcher informally learned that NLS should make more of a concentrated effort to provide for community awareness about its program and services. NLS could also do more to provide for tribal and cultural materials and possibly develop some cassettes in the Cree language. The Program Directors indicated that NLS could utilize the health programs to disseminate NLS information.

4. Are there any problems identified by the users of the current program that make it less than desirable than it should be?

**Findings:** Users indicated on question # 9 that they were satisfied with the program, but felt that more cultural materials should be made available. One respondent indicated that having to send for the materials was a problen and another felt that a reason that some eligible clients were not using the program was because" people might think they are dumb."

5. What means are recommended for reaching those persons who do not currently use the program but are potential users? (e.g. radio announcements, information channeled through schools, community centers, etc.)

**Findings:** The respondents suggested several ways and methods in which non-users might learn about the program. Over half said that NLS should use the newspapers as a community medium for getting out the word. The reservation does not have a community newspaper but does receive a daily newspaper from the nearby community of Havre. The Indian Health Service does distribute a newsletter which is distributed throughout the community and several respond-

ents suggested that information be placed in the IHS Newsletter. Other suggestions were that information packets be distributed, radio announcements, posters and community meetings. The Program Directors felt that NLS service should use TV commercials, newspaper ads, mails and placement if information in the schools, hospital and social services.

C. As a means of validating the data obtained concerning interest in the program what is the anecdotal evidence for level of interest in reading among the non-print handicapped populations?

**Findings:** A large majority of the respondents, both users and non-users indicated that reading was very important to them. Questions # 9 and 10 on the user survey pointed out that most of them either had read books, magazines and newspapers often or occasionally. The users said that reading was very important to them and they all read books, papers and magazines often.

Because of the small town, rural environment the visually and physically impaired have limited access for cultural/artistic opportunity. Like many other small communities, the area does not offer an abundance of activities or programs designed for the visually impaired. Therefore, they rely on television, radio and the newspaper for information and entertainment. The Talking Books Program would give them access to a vast treasure of information and entertainment which they presently do not have. Additionally, the mail service provides the community with one of the few vehicles of transportation, therefore the NLS is a natural source to fill their need.

**Conclusion:** Information about the number of visually impaired residing on the Rocky Boys Reservation is quite difficult to obtain. No one agency keeps information on all user or potential users on file. Most agencies do not keep files that are separated exclusively by ethnicity or tribal group, this contributes significantly to this situation. Also, not all agencies provided information for the study therefore most statistics figures assessing the extent of potential users are inadequate and speculative at best.

There appears to be considerable interest in the Talking Books Program, however the overwhelming majority of potential users have not heard about Talking Books. Many of the employees who serve non-users have not heard of the program either, therefore it is difficult for the client to become informed. The program Directors indicate on question # 2 that 0 % of the clients with whom they work have not heard about the Talking Hands Program.

Most of the respondents indicated that it was important for NLS to offer materials with a Native American and cultural flavor. More specifically, they suggested that more materials about the Chippewa/Cree Tribe be made available.



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## SURVEY RESULTS- ( NON-USER ) ROCKY BOY

2. Number: (12)

3. Age: Under 18- (0) 18-30- (5) Over 30- (7)

4. Type of Handicap: Visual Impairment- (7) Blindness- (1)
   Physical Handicap- (4) Reading Disability- (5)

5. Do you now or have you ever used the Talking Books Program?

   Yes- (0) No- (12)

6. Do you know about the program?

   Yes- (0) No- (12)

7. Where did you hear about it?

8. If no, does this sound like something you might like to use?

   Yes- (12) No- (0)

9. Is there anything you can think of that might make this program more attractive to you?

   No- (3)

10. Do or did you:

| | | | |
|---|---|---|---|
| Read Books | Often- (4) | Occasionally- (8) | Never- (0) |
| Read Magazines | Often- (5) | Occasionally- (7) | Never- (0) |
| Read Newspapers | Often- (8) | Occasionally- (3) | Never- (0) |

11. How important is/was reading to you?

   o Very important- (6)
   o Important- (5)

12. What kinds of reading materials do/would you like to read?

   o Novels- (2)
   o Magazines and newspapers- (7)
   o Any type- (2)
   o Sports- (2)
   o Various pocket books- (3)
   o Election news- (2)
   o Rodeo news- (1)
   o Cultural info- (10)

13. Would you like to see more information/reading materials about Indian history and culture or more specifically about your tribe?

o Yes- (11) No- (0)

If yes, what type?

o Historical and contemporary- (7)
o Chippewa/Cree info- (3)
o Indian history, general- (2)

14. What would be the best way to get the word out about this program to potential users on the reservation or in your community?

o Information packets- (2)
o Newspaper- (7)
o Radio- (2)
o Posters- (3)
o Community meetings- (3)
o Newsletter- (4)

15. General comments:

o Sounds like a good program (1)
o Would be interested in hearing more about the program (2)

SURVEY RESULTS- (USER)- ROCKY BOY

2. Age: Under 18- (0) 18-30- (3) Over 30- (0)

3. Type of Handicap: Visual Impairment- (3) Blindness- (0)
Physical Handicap- (0) Reading Disability- (0)

4. Do you now or have you ever used the Talking Books Program?

Yes- (3) No- (0)

5 Which of the following do you use?

Recorded Books- (3) Recorded magazines- (2)
Braille Books- (1) Braille Magazines- (1)

6. How did you find out about the programs?

- o From the library- (1)
- o Advertisement- (1)
- o Word of mouth- (1)

7. What did you like <u>most</u> about the program?

- o Everything- (2)
- o Good materials- (1)

8. What did you like <u>least</u> about the program?

- o Nothing- (2)
- o Had to send for materials- (1)

9. Do you know other people who you think would be eligible for the program but don't use it?

o Yes- (3) No- (0)

If yes, why do you think they don't use it?

- o Others may think they are dumb-(1)
- o Because they don't know about the program- (2)

10. Do or did you:

| | | | |
|---|---|---|---|
| Read Books | Often- (3) | Occasionally- (0) | Never- (0) |
| Read Magazines | Often- (3) | Occasionally- (0) | Never- (0) |
| Read Newspapers | Often- (3) | Occasionally- (0) | Never- (0) |

11. How important is/was reading to you?

o Very Important- (3)

12. What kind of reading materials do/would you like to read?

o All types- (2)
o Westerns- (1)

13. Would you like to see more information/reading materials about Indian culture or more specifically, about your tribe?

Yes- (3) No- (0)

If Yes, what type?

o Various Indian tribes- (2)
o Chippewa/Cree Tribe- (3)

14. What would be the best way to get the word out about this program to potential users on the reservation or in your community?

o Door-to-door- (2)
o Radio- (1)
o Brochures- (1)
o Newspaper- (2)
o Newsletter- (2)

15. General comments:

o People in the community who are eligible for the program would enjoy it very much
o Excellent program

SURVEY RESULTS-(PROGRAM DIRECTORS)-ROCKY BOY

Number: (4)

1. Have you ever heard of the Talking Books Program?

   Yes- (2) No- (2)

2. What percentage of the visually impaired clients with whom you work use the Talking Books Program?

   0%- (4) Less than 5%- (0) Less than 10%- (0)
   More than 25%- (0)

3. Do you feel that most of the visually impaired with whom you work or provide services have not heard of the Program.

   Yes- (4) No- (0)

4. What do you feel is the most prominant reason that most of your eligible clients have not used Talking Books?

   1. No reason to use program- (0) 2. Have not heard of program- (4) 3. Have heard of program but decided not to use it- (0) 4. Other- (0)

5. How do you think the NLS could make the visually impaired in your community more aware of the Talking Books program.

   - o TV commercials- (2)
   - o Newspaper ads- (3)
   - o Newspaper articles- (1)
   - o Posters- (3)
   - o Presentations about Program by NLS personnel-(2)
   - o More information in the schools/hospitals/social services- (2)
   - o Mailings to the visually impaired- (2)

6. Do you have any suggestions that would make the Talking Books Program more useful for the visually impaired in your community?

   Yes- (1) No- (2)

   If yes, please explain: IHS should diseminate information through clinics and health programs

7. Are there any topics that would make the Talking Books Program more interesting to Native American users in your community? If yes, please explain:

   - o Materials about Native Americans- (3)
   - o Books in the Chippewa/Cree Language- (3)

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# RECOMMENDATIONS

## RECOMMENDATIONS

The following are a list of suggestions, made by the researcher, if the National Library Service intends to do a similar study on other reservations throughout the United States. They are not listed in order of importance.

1. Secure permission from the Tribal Council to conduct the study on their reservation.

2. Contact all reservation agencies, i.e. BIA, IHS, social services, schools, etc., regarding program.

3. Obtain a commitment from all agencies concerned that they will cooperate with resources and personnel to help in carrying out the goals of the project. The agencies must be wholly committed to the project in order to insure success of the project.

4. Meet with reservation or community personnel who will be involved with the project and elaborate goals, activities expectations and directions. The meeting should be held with all personnel required to be in attendance. Most of the emphasis should be placed in working with local agencies since most of the state, federal and regional agencies either do not keep needed data or are not completely aware of local information and restrictions.

5. Have one person from each agency appointed to be responsible for ensuring that their program is helping meet the goals of the project.

6. Do not do project during the summer months. Schools are closed and many program personnel are on vacation.

7. Use local media to advertise project. Post flyers and posters in locations where potential users, or their relatives, may (see) them.

8. Make contacts of local people who may know the communities and its residence.

9. Consider using local people to do interviews and compensate them for their services. They could be paid by the hour or " by the head." An effective way needs to be developed to insure that all persons conducting the interview use consistant methods and techniques.

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10. There is a need to determine what each agencies determines to be the rules for the release of names for the project. If names cannot be released various options need to be considered to identify potential clients. As the old axiom states, " It is difficult to tell the players if your don't have a program."

11. Ask the various agencies to mail out surveys to users and non-users alike.

12. Perhaps the State Library Service could be more successful than a hired consultant in obtaining surveys from schools.

13. State Library service should consider doing presentations about the Talking Books program for reservation agencies and programs. They also might consider doing presentations at local gathers and functions to make the community more auare of NLS resources and services.

14. NLS materials and brochures should be placed on display in reservation sites that are frequented by the visually inpaired and handicapped.

15. Talking Books should make available more high interest, low vocabulary cassettes for individuals with limited reading and/or listening skills.

16. NLS should develop more materials about the Native American history and culture, and more specifically, about individual Indian tribes. They may want to determine which books, written by local authors, and make them available to users.

17. User and non-user questionnaires should be separated. There is too much confusion when they are on one form.

18. One of the questions on the survey should be, "Do you speak another language other than English? If so, what is your first language."

ADDENDUMS

( LETTER TO TRIBE AND PROGRAM DIRECTORS)

Dear

I have recently been selected by the Libary of Congress' National Library Service for the Blind and Handicapped (NLS/BPH) to do a needs assessment and conduct a survey to determine the need for NLS/BPH services for Native Americans residing on Indian reservations in Montana. I have selected the Blackfeet and Rocky Boy Reservations to do the survey.

Among the concerns I will be addressing is:

> To determine the extent of NLS/BPH on the Rocky Boy and Blackfeet Reservations; Determine if there are factors which inhibit this use; Determine if there are any of the inhibiting factors are under NLS/BPH control; Collect information which will determine ways for reaching those persons not currently using the services and provide information which will indicate the level of interest in reading among the Native American non-print reading population.

Briefly, the National Library Service for the Blind and Physically handicapped (NLS) Library of Congress, administers a free national library program on Braille and recorded materials for blind and physically handicapped persons. With the cooperation of authors and publishers who grant permission to use copyrighted works, NLS selects and produces full-length books and magazines in Braille and recorded disc and cassette. Reading materials are distributed to a cooperating network of 150 regional and subregional (local) libraries where they are circulated to eligible borrowers. Reading materials (books and magazines) are sent to than 600,000 borrowers and are returned to the libraries by postage free mail. Established by an act of Congress in 1931 to serve blind adults, the program was expanded in 1952 to include children in 1962 to provide music materials, and again in 1966 to include individuals without physical impairments that prevent the reading of standard print.

(POSTER)

NATIONAL LIBRARY SERVICE FOR THE BLIND PROJECT

DO YOU KNOW SOME ONE WHO IS BLIND OR HAS LIMITED VISION THAT KEEPS THEM FROM READING REGULAR PRINT?

DO YOU, OR DO YOU KNOW SOMEONE WHO IS RECEIVING SERVICES FROM THE NATIONAL LIBRARY SERVICE FOR THE BLIND AND PHYSICALLY HANDICAPPED?

DR. MURTON MCCLUSKEY, BLACKFEET TRIBAL MEMBER, HAS RECENTLY BEEN SELECTED BY THE **NATIONAL LIBRARY SERVICE** (NLS) TO CONDUCT A SURVEY TO DETERMINE THE NEED FOR NATIONAL LIBRARY SERVICES ON THE BLACKFEET AND ROCKY BOYS RESERVATIONS. THE NATIONAL LIBRARY SERVICES ITS INTERESTED IN KNOWING THE ANSWER TO SEVERAL QUESTIONS, AMONG THEM ARE:

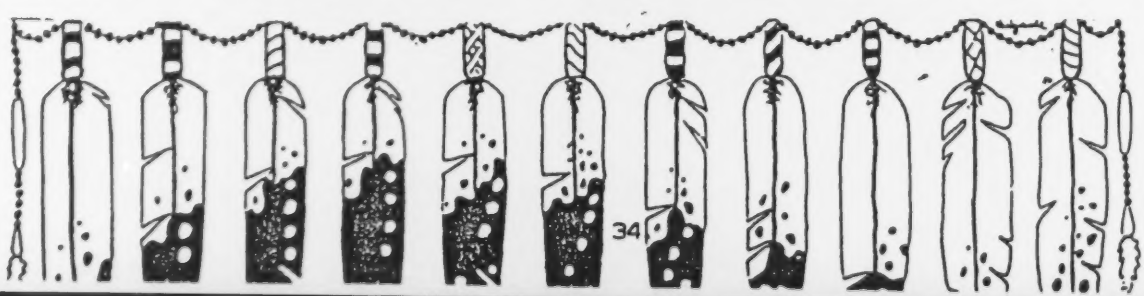
1. HOW MANY ELIGIBLE NATIVE AMERICANS ARE USING NATIONAL LIBRARY SERVICES.
2. IF ELIGIBLE PERSONS ARE NOT USING SERVICES, WHY NOT.
3. WHAT CAN NSL DO TO MAKE THEIR SERVICES MORE ACCESSIBLE TO ELIGIBLE CLIENTS.

IF YOU OR SOMEONE YOU KNOW SOMEONE WHO BY REASON OR BLINDNESS OR PHYSICAL HANDICAP CANNOT READ REGULAR PRINT PLEASE CALL THE FOLLOWING: M. MCCLUSKEY- 727-1101, OR ON THE **BLACKFEET RESERVATION** CALL THE TRIBAL HEALTH DEPARTMENT 338-6330, ON **ROCKY BOY** CALL THE TRIBAL HEALTH BOARD- 395-4395

NATIONAL LIBRARY SERVICES

THE NATIONAL LIBRARY SERVICES FOR THE BLIND AND HANDICAPPED ADMINISTERS A FREE NATIONAL LIBRARY PROGRAM FOR BLIND AND HANDICAPPED CHILDREN AND ADULTS. THE NLS SELECTS AND PRODUCES FULL-LENGTH BOOKS AND MAGAZINES IN BRAILLE AND ON RECORDED DISC AND CASSETTES. READING MATERIALS ARE DISTRIBUTED TO 150 REGIONAL AND LOCAL LIBRARIES WHERE THERE ARE CIRCULATED TO ELIGIBLE BORROWERS. READING MATERIALS AND EQUIPMENT IS SENT TO MORE THAN 600,000 BORROWERS AND ARE RETURNED TO THE LIBRARIES BY POSTAGE FREE MAIL.

ADULTS AND CHILDREN MAY BE ELIGIBLE WHO ARE; TOTALLY BLIND, SUFFER FROM MULTIPLE SCLEROSIS, SEVERE ARTHERITIS, FETAL ALCOHOL SYNDROME, ARE PARALYZED OR HAVE SOME SORT OF HANDICAP WHICH RESULTS IN THEIR INABILITY TO READ REGULAR PRINT. **INDIVIDUALS WHO HAVE HAD NORMAL VISION, AND BECAUSE OF OLD AGE ARE NOT ABLE TO READ NORMAL PRINT, ARE ALSO ELIGIBLE FOR SERVICES.**



(PROJECT NEWS RELEASE)

*National Library Service for the Blind and Physically Handicapped*

NATIONAL LIBRARY SERVICE FOR THE BLIND PROJECT

Dr. Murton McCluskey, from Great Falls, has recently been selected by the Library of Congress' National Library Service for the Blind and Physically Handicapped (NLS/BPH) to do a needs assessment and conduct a survey to determine the need for NLS/BPH for Native Americans residing on Indian reservations in Montana. The study will be conducted on on the Blackfeet and Rocky Boy Reservations.

The National Library Service for the Blind and Physically Handicapped administers a free national library program on Braille and recorded materials for the blind and physically handicapped persons. With the cooperation of authors and publishers to use copyrighted works, the NLS selects and produces full-length books and magazines in Braille and recorded disc and cassettes. Reading materials are distributed to a cooperating network of 150 regional and subregional (local) libraries where they are circulated to eligible borrowers. Reading materials are sent to more than 600,000 borrowers and are returned to the libraries by postage free mail.

To be eligible for the program (children and adults), an individual must be certified by a competent authority as being unable to read regular print material by reason of visual or physical handicap. **These individuals may include persons who:**

> **Are totally blind, suffer from mulitple sclerosis, severe artheritis, fetal alcohol syndrome, are paralyzed or have some form of physical handicap which results in their inability to read regular print. Individuals who have had normal vision, and because of old age are not able to read normal print, are also eligible for services.**

McCluskey indicated that a survey will be given to eligible clients, either current or potential users of the NLS/BPH services to determine serveral factors. Among them are; to determine if there are any inhibiting factors which are limiting the use of NLS/BHP services. Determine if there are any inhibiting factors under NLS control. Collect information which will determine ways for reaching those persons not currently using the service and provide information which will indicate the level of interest in reading among the Native American non-print reading population. The study is to be completed by the thirty-first of October this year.

If you know children or adults who are currently using the service, or someone who might like to know more about the program, please have them contact the Tribal Health Department in Browning or Rocky Boy and Arrangements will be made for them to respond to a questionnaire. The results will help the NLS provide a more effective and efficient service to people living on reservations throughout the United States.

## CONTACTS

In order to carry out a similar study on reservation lands one might consider using the following list of agencies and programs as possible contacts. The list contains local, tribal, county, state and federal agencies.

Bureau Indian Affairs

Indian Health Service

Tribal Health Departments

Senior Citizens Home

Public Schools

Social Service Programs

Community Colleges

Hospitals

Christian Childrens Program

State School for the Deaf and Blind

Youth After Care Program

Meals on Wheels

Local Libraries

Contract Health Care

IHS Eye, Ears and Throat Departments

State Social and Rehab Department

State Low Vision Dept.

Office Public Instruction Indian Educ. Department

Rural Disabilities Program

State Association for the Blind

Nursing Homes

Diabetes Programs

Community Health Programs

IHS Eye Clinics

Drug and Alcohol Programs

Developmentaly Disabled Program

Vocational-Rehab. Programs

Department Family Services

Elks Vision Program

Headstart Program

Home Health Care

Tribal Council Chairperson

School Libraries

Schools Spec. Educ. Dept.

State Library for the Blind and Handicapped

State Special Educ. Dept.

State Social Services Dept.

State Social Services Supervisor Indian Prog.

National Library Service for the Blind and Handicapped

## NATIONAL LIBRARY SERVICE FOR THE BLIND AND HANDICAPPED

(SURVEY DIRECTIONS)

1. Explain to the client that the National Libarary Service for the Blind and Handicapped would like to know if Native American People, who because of visual or physical handican, are using the "Talking Books" Program.

   o Ask if the client would mind responding to the survey.

2. Ask client if they have heard of they have heard of the "Talking Books" Program. (**See Brochure.** The "Talking Books Program is a free library service where the visually impaired may obtain reading materials,which have been recorded on cassettes for the client to listen to. They may also borrow the cassette players. There is no charge for the materials, equipment or mailing. For additional information about the program they may call toll-free or write:

   Montana State Library for the
   Blind and Physically Handicapped
   1515 East Sixth Ave.
   Helena, Mt. 59620
   PH: (406) 444-2064
   or
   1-800-332-3400

   o If no, explain " Talking Books " program to them.

3. Ask client if they <u>use</u> "Talking Books" Program.

4. If yes, give "USER" survey. If no, give "Non-User" survey.

5. Ask client to make any suggestions or recommendations they might have to improve the program

6. Make sure all the questions are answered

7. Please forward all surveys to:

   Murton McCluskey
   4804 7th Ave. South
   Great Falls, Mt.
   59405

*tional Library Service*
*for the Blind and*
*Physically Handicapped*

NON USER

SURVEY

Date:_____

National Library Service for the Blind and Physically Handicapped Native American Survey

(Surveyor's introductory comments:)

**QUESTIONS:**

1. Name:_____

2. Approximate age (To be filled in by surveyor)

   Under 18_____ 18-60_____ Over 60_____

3. Type of Handicap: Visual Impairment_____ Blindness _____

   Physical Handicap_____ Reading Disability_____

4. Do you now or have you ever used the Talking Books Program? (The free library service provided from Helena)
   Yes_____ No_____

5. Do you know about the program? Yes_____ No_____

6. If yes, where did you hear about it?

7. If no, Surveyor describe program and then ask: Does this sound like something you might like to use? (But don't push for "Yes" answer.)

8. Is there anything you can think of that might make this program more attractive to you

9. Do or did you:

   Read books often____ occasionally_____ Never____?

   Read magazines often____ occasionally_____ Never____?

   Read newspapers often____ occasionally_____ Never____?

10. How important is/was reading to you?

11. What kind of reading materials do/would you like to read?

12. Would you like to see more information/reading materials about Indian history and culture or more specifically, your about tribe?

Yes_____ No_____

If yes, what kind or type?

13. What would be the best way to get the word out about this program to potential users on the reservation or in your community?

14. General comments:

UPON COMPLETION RETURN TO

Dr. Murton McCluskey
4804 7th Ave South
Great Falls, MT 59405

OR

Blackfeet/Rocky Boy Tribal Health Department

USER

SURVEY

Date:_____

National Library Service for the Blind and Physically Handicapped Native American Survey

(Surveyor's introductory comments:)

**QUESTIONS:**

1. Name:_____

2. Approximate age (To be filled in by surveyor)

   Under 18_____ 18-60_____ Over 60_____

3. Type of Handicap: Visual Impairment_____ Blindness _____

   Physical Handicap_____ Reading Disability_____

4. Do you now or have you ever used the Talking Books Program? (The free library service provided from Helena)
   Yes_____ No_____

5. Which of the following do you use?

   Recorded books_____ Recorded Magazines_____

   Braille books_____ Braille Magazines_____

6. How did you find out about the Program?

7. What did you like most about the program? (Interesting reading materials, quick service, magazines, etc.)

8. What do you like least about the program? (Nothing interesting to read, slow service, hard time getting or sending back books, etc.)

9. Do you know other people who you think would be eligible for the program but don't use it?

   Yes_____ No_____

   If yes, why do you think they don't use it? What things might keep them from trying the program?

10. Do or did you:

    Read books often_____ occasionally_____ Never_____?

    Read magazines often_____ occasionally_____ Never_____?

    Read newspapers often_____ occasionally_____ Never_____?

How important is/was reading to you?

12. What kind of reading materials do/would you like to read?

13. Would you like to see more information/reading materials about Indian history and culture or more specifically, your about tribe?

    Yes_____ No_____

    If yes, what kind or type?

14. What would be the best way to get the word out about this program to potential users on the reservation or in your community?

15. General comments:

UPON COMPLETION RETURN TO

Dr. Murton McCluskey
4804 7th Ave South
Great Falls, MT 59405

OR

Blackfeet/Rocky Boy Tribal Health Department

NATIONAL LIBRARY SERVICE

(SURVEY)

DATE:_____

NAME:_____ POSITION:_____

Dear Program/Project Director,

Would you please help us determine the extent of knowledge about the "Talking Books" Program by responding the to following survey. The National Library service is in the process of determining how extensively its Talking Books program is being used in your community. This information will help in planning future distribution policy. Thanks for your assistance.

1. Have you heard about the **"Talking Books"** Program prior to July, 1982?

   Yes:_____ No:_____

2. What percentage of the visually impaired clients that you work with use the "Talking Books" Program? 0%_____ Less than 5%_____ Less than 10%_____ More than 10%_____ More than 25%_____

3. Do you feel that most of the visually impaired with whom you work, or receive services from your program, have not used or heard of the "Talking Books" Program? Yes:_____ No:_____

4. What do you feel is the most prominent reason that most of your eligible clients have not used the "Talking Books" Program? 1. No reason to use program_____ 2. Have Not heard about program_____ 3. Have heard about the program but decided not to use it_____ 4. Other_____

5. How do think the National Library Service could make the visually impaired in your community more aware of the "Talking Books" Program. ( check as many as are appropriate)

   - o TV Commercials_____
   - o Newspaper Ads_____
   - o Newspaper Articles_____
   - o Posters in buildings where the visually impaired might frequent_____
   - o More information in the schools/hospital/social services program_____
   - o Mailings to the visually impaired telling about the program_____
   - o Presentations about the program by National Library Service Personnel_____

(OVER)

6. Do you have any suggestions that would make the "Talking Books" Program more useful for the visually impaired in your community?

Yes:_____ No:_____

If yes, Please explain:

7. Are there any topics or subject areas that would make the "Talking Books" Program more interesting to Native American users in your community. If Yes, please explain

*** Please complete questionnaire and return it to M.McCluskey by November 9, 1992

MONTANA'S INDIANS

## HISTORICAL OVERVIEW OF MONTANA'S INDIANS

All of Montana's Indian tribes migrated into this region, most of them within the last 300 years. Most of the Indian people came to what we know as Montana in search of better hunting grounds or because they were pushed here by other groups. The boundaries of Indian tribes were not fixed. No one tribe owned land as we know it, but each claimed its use and a specific hunting territory. Stronger tribes often dominated their neighbors. With the acquisition on the horse, the Plains Indians (as they are categorized by historians) became more mobile and more efficient hunters.

The Plains Indians moved around in fairly regular patterns, most often following the buffalo, which was the mainstay of their existence. The buffalo provided them with most of their meat, clothing, shelter and utensils. In the warm weather, they moved freely hunting the buffalo. In the winter, they selected well-protected areas for extended encampment. This pattern of life existed as long as there was abundant buffalo and the freedom to move across the plains.

The coming of the white man threatened the Indian's way of life. The main reason for Indian-white conflict was the total disruption of the Indian's use of the land, not the ownership of it. If we wonder why the Indian people fought so fiercely, perhaps we can understand it better if we recognized that they were trying to protect and maintain their culture.

The following overview of Montana's Indians is taken from MONTANA: A HISTORY OF TWO CENTURIES by Drs. Michael P. Malone and Richard B. Roeder, published by the University of Washington Press, 1976, pages 11-16.

The only Indians, apparently, who lived in Montana before 1600 were those whom the white men found in the western mountains, the plateau Indians. The best known of these were the Flatheads, who, like many other plateau peoples, belonged to the Salishan language group. The Flatheads (the origin of whose name is disputed) were the eastern most of all the Salishan tribes. Prior to the invasion of eastern Indians after 1600, they lived in the Three Forks area and ranged as far eastward as the Big Horn Mountains. Before 1700, the arrival first of Shoshonis from the south, and the Blackfeet from the northeast, forced them to retreat westward into the mountains. Their homeland by the time Lewis and Clark found them in 1805, centered in the beautiful Bitterroot Valley.

The Flatheads combined in roughly equal parts, the cultures of the plains and the plateau peoples. They joined forces once or twice a year with their allies, the Nez Perce of Idaho, to hunt buffalo on the plains. Like the other mountain tribes, they lived in constant fear of, and war with, the Blackfeet of northcentral Montana. The white men would find the Flatheads "peaceful," friendly, and especially interested in Christianity. This friendliness stemmed, most likely, not from any special meekness on their part, but from their need for allies, even white allies, against the better armed

and more numerous Blackfeet.

Closely related to the Flatheads were the Pend d'Oreille or Kalispell Indians, who were also of Salishan linguistic stock. The lower Pend d'Oreille lived mainly along the Clark River and around Pend d'Oreille Lake in Idaho. The upper Pend d'Oreille were located generally to the south of beautiful Flathead Lake and for a time even occupied the Sun River Valley east of the Continental Divide. These Indians intermingled and allied with their Salishan cousins, the Flatheads and Spokans, but they absorbed less of the plains culture than did the Flatheads. Instead, like most plateau people, they depended mostly upon plants and fish for food. After the invasion of the eastern plains Indians, the Pend d'Oreilles jointed the Flatheads in the westward retreat.

In the far northwest corner of Montana lived the Kootenai Indians. Their ancestry is uncertain, and their language is apparently unrelated to that of any other tribe. Although they were not Saloshan, the Kootenai had, by 1800, become friends of the Flatheads and Pend d'Oreilles, and today they occupy the same reservation. Like the Flatheads, they merged the ways of the plains and the plateau. Until the Shoshonis and the Blackfeet drove them out, the plains Kootenai traveled the prairies above and below the Canadian boundary. The Upper and Lower Kootenai lived, the most part, in the rugged Kootenai Valley of southeastern British Columbia, northwestern Montana, and the Idaho Panhandle. Later, many Kootenais moved southward to the Flathead Lake area. The first British and American explorers found these people isolated in their remote mountain valleys. They had only limited contact with the whites until later in the 19th century.

Beyond the mountains lived the invaders from the east, the plains Indians who had, by 1800, driven the Salish and the Kootenai from the buffalo lands. The most fierce and powerful of these were the Blackfeet. The Blackfeet belonged to the Algonquian language group. They were very numerous, probably totaling 15,000 people by 1780. Three separate tribes made up the Blackfeet Nation: the Blackfeet proper or Siksika, to the far north; the Kainah or Bloods south of them; and the Piegans or Poor Robes on the far south. The earliest white explorers found them prior to 1650 on the central plains of Canada, already migrating westward under pressure from eastern neighbors like the Crees. The Piegans led the Blackfeet advance, and the collided with the Shoshonis on the Canadian-Montana plains. After acquiring the horse, the Blackfeet drove the Shoshonis south and west. By 1800, they had entered the Rocky Mountain foothills and pressed far southward into Montana.

At the time of Lewis and Clark early in the 19the century the Piegan Blackfeet controlled northcentral Montana east of the mountains. Their war parties had forced the Shoshonis clear out of the three Forks area of southwestern Montana, and that region remained a no-man's land where Blackfeet competed with other tribes for valuable game. Only the Piegans where true Montana Blackfeet, for the Bloods and Siksikas remained largely to the north in Canada. Urged on perhaps by the Canadians, the Blackfeet became mortal enemies of the

American fur traders, and they kept the invaders at bay until disease struck them down during the late 1830's.

To the south and east of the Blackfeet, mainly in the Yellowstone Valley of southcentral Montana, lived their enemies, the Crows of Asarokas-the "bird people." The Crows, of Souian linguistic background, were among the earliest Indians to enter Montana from the east. Along with their close relatives, the Hidatsa, they broke away from the main Sioux nation at an early date. Most likely they lived originally in the upper Mississippi Valley area of Minnesota and Iowa. The domino effect of Indian migrations drive them onto the eastern edges of the plains. Eventually, Sioux and Cheyenne pressure forced them across the plains and up the Yellowstone Valley.

The whites found them divided into River Crows and Mountains Crows. The River Crows lived north of the Yellowstone River, especially in the Musselshell and Judith basins. The Mountain Crows hunted south of the Yellowstone, primarily in the Absaroka and Big Horn regions. Although they still maintained clan societies acquired in the East, which most of their plains neighbors had abandoned, all of the Crows had become nomadic plainsmen by 1800. The American invaders found the Crows to be quite friendly and "peaceful." They welcomed the whites because, surrounded by hostile Blackfeet and Sioux, they badly need allies, especially allies with guns.

Two smaller Indian groups lived beyond the Blackfeet in northeastern Montana; the Atsina and the Assiniboine. The Atsinas spoke an Algonquian language. They were close relatives of the Arapaho, who earlier moved southward into Wyoming and Colorado. Misunderstanding sign language, as they so often did, the French traders named them the "Gros Ventre" meaning "big bellies." This was doubly unfortunate, both because the Atsinas had ordinary stomachs and because the Hidatsas of Dakotas also became known as "Gros Ventre," leading to much confusion. The Atsinas migrated out of the Minnesota region, up onto the Canadian plains to close proximity to the Blackfeet, and they eventually settled directly to the east of them between the Missouri and Saskatchewan Rivers. They became close allies of the Piegans, so much as that the whites often mistook them for Blackfeet.

The Assiniboine Indians lived on the Canadian-American plains, with their southernmost flank extending down into northeastern Montana. They were Siouanin linguistic ancestry and at one time belonged to the Yanktonai branch of the Sioux Nation. The Assiniboines lived first, evidently, in the Mississippi headwaters area. Pressured by the Chippewa, Cree, and even the Sioux, with whom they became enemies after their break from the Yanktonai, the Assiniboines migrated northward and westward onto the plains. Like other tribes of the upper Missouri, they would be hard hit by the smallpox epidemic of the late 1830's.

The artificial boundary lines later drawn by white men meant nothing, of course, to migratory Indians. Their hunting lands had only vague boundaries, and they freely invaded one another's territory. So the place we call "Montana" was often visited by neighboring tribes from

all points of the compass.

From the west, plateau neighbors of the Flatheads and Pend d'Oreilles frequently crossed over the Bitterroot passes and ventured onto the plains to hunt buffalo. These tribes, particularly the Spokans and Nez Perces, had to exercise considerable caution on their journeys, for the Indians guarded their hunting lands jealously. The Nez Perces usually entered Montana over the Lolo Pass, dropping down into the Bitterroot Valley. Often with the Flathead friends they would head through Hellgate Canyon into Blackfeet country, or they would pass southeastward into the lands of the famous retreat of 1877.

Indians of the Shoshonean stock flanked Montana on the southwest and south. They included the Shoshonis themselves, the Bannocks, and the Sheepeaters. The Shoshonean people were desert and mountain dwellers from the Great Basin country of Utah, Nevada, and southern Idaho; their easternmost lands extended into westcentral Wyoming. As seen previously, their early mastery of the horse permitted the Shoshonis to conquer much of today's Montana during the 18th century, but by 1800, the Blackfeet had driven them into the state's southwestern corner. Lewis and Clark found them along the Idaho-Montana line near Lemhi Pass. Neither the Shoshonis nor the Bannocks became "legal" Montana residents during the 19th century, but they entered its southwestern extremities to hunt.

Eastward from present-day Montana, the great Sioux or Dakota Nation held control of the vast plains area north of Nebraska's Platte River. Prior to the mid-17th century, the Sioux lived along the western edges of the Great Lakes and in upper Mississippi woodlands. Invasions by well-armed enemies, like the Chippewa, crowded them westward until, by the late 19th century, they covered an area reaching from western Minnesota across the northern plains into the easternmost fringes of Montana and Wyoming. The westernmost Sioux tribes of the Yanktonai and Teton groups lapped into Montana, and today there are Sioux living with the Assiniboines on Montana's Fort Peck Reservation. Although the center of Sioux power lay well to the east of Montana, these numerous Indians figured largely in the state's frontier history, most spectacularly with their defeat if Custer in Montana Territory during the centennial year of 1876.

The Northern Cheyenne Indians intermingled with the Sioux and came to be their friend and allies. The Cheyennes belong to the Algonquian language group. Like the Sioux, they were pushed from their traditional homeland in the Minnesota region. The Cheyenne paused for a time along the lower Missouri River and practiced agriculture. Then mountain pressure from the east forced them to resume their westward march. They crossed the Dakota plains, and by the time of Lewis and Clark, they had reached the Black Hills. In the process, they adapted well to the nomadic ways of the plains Indians. Their warriors became outstanding cavalry: the Cheyenne Dog Soldiers were among the most respected of Indian fighting men.

After reaching the Black Hills, the tribe divided, with the more numerous Southern Cheyennes heading down toward Colorado and Oklahoma and the Northern Cheyenne proceeding to the northwest. By the

1820's-1870's the Northern Cheyenne lived among the Sioux in the area where borders of Montana, Wyoming and South Dakota converge. These late-arriving Indians would, in future years, join the Sioux in the wars that led to Custer's defeat, and they would eventually receive a small reservation on the Tongue River in southeastern Montana.

The last of Montana Indian residents to enter the state were bands of Chippewa, Cree, and Metis who began filtering across the Canadian and North Dakota borders later in the 19th century. Some of these scattered bands and families were refugees from the unsuccessful rebellion that Louis Riel led against the Canadian government in 1885. Others, like the band of Chief Little Shell, came in from North Dakota. The Montana Crees and Chippewas are only splinters of much larger Indian groups. Of Algonquian heritage, the numerous Crees came originally from the frozen forests and plains of Canada. The Chippewa (Ojibwa) were Athabaskan-speaking people from both north and south of the Great Lakes. A large proportion of these latecomers consisted of the Metis, or mixed bloods. Predominantly Cree, the Metis were actually a group apart, a racial mixture of Cree, Assiniboine, Chippewa, and French stock who spoke a language all their own.

These refugee Indians presented a problem to state and federal officials, who did not know what to do with them. Known as "landless Indians" they moved about from town to town and became familiar figures at Havre, Chinook, and even Butte. Their settlement in Great Falls, "Hill 57," was byword for Indian poverty. Finally, in 2916, the federal government carved a tiny reservation for the Chippewa-Cree (and Metis) from the large Fort Assiniboine Military Reservation south of Havre. The reservation is known as "Rocky Boy's" name for the famous Chippewa Chief Stone Child whose name was misinterpreted by the whites as "Rocky Boy." Thus, the last of Montana's seven Indian reservations took shape only 60 years ago.

So these were the native peoples of what became Montana. Most of them, interestingly, were late arrivals. Some others, like the Cheyenne, Chippewa, and Cree would not even reside within Montana's borders until in the 19th century. They formed a highly diversified group, combining plateau-mountain peoples from the west, Great Basin Indians from the south, hardy plainsmen from the north and east. Prior to 1800, Montana was the eye of a cultural hurricane, where Indians migrating from all directions, bringing horses and guns with the, met to create new and unusual societies. These Indians would share a common fate in the years following 1800, as American and Canadian governments drove them from their lands, reduced them by war, disease, and alcohol, and shattered their native cultures. Their descendants live today on seven Montana reservations and in many Montana communities.

The reader needs to understand that approximately half of Montana's Indians live off of the seven reservations, and live in several of the state's major cities. They have also moved to urban areas throughout the United States or may live on a reservation where they are no officially enrolled. In addition, many Indian people who are

not members of Montana's tribes, also live on and off the state's reservations. For example, in 1985 the Great Falls school system had Indian students who were members of 35 different U.S. tribes enrolled in their schools. The Missoula school district enrolled Indian children from approximately 28 tribes in 1990-91.

The Montana tribes and the headquarters of their reservations are:

| Reservation & Headquarters | Date Established | Name of Tribes |
|---|---|---|
| Blackfeet<br>Browning, MT | 1851 | Blackfeet |
| Crow<br>Crow Agency, MT | 1851 | Crow |
| Flathead<br>Ronan MT | 1855 | Confedrated Salish and Kootenai |
| Fort Belknap<br>Fort Belknap Agency<br>Harlem, MT | 1888 | Assiniboine and Gros Ventre |
| Fort Peck<br>Poplar, MT | 1888 | Assiniboine and Sioux |
| Northern Cheyenne<br>Lame Deer, MT | 1884 | Northern Cheyenne |
| Rocky Boy's<br>Box Elder, MT | 1916 | Chippewa/Cree |

## MONTANA INDIANS TODAY

Montana is the home of approximately 40,000+ people of Indian extraction. The majority of these people reside on one of the seven large Indian reservations while many others live in the major cities of Missoula, Billings, Great Falls, Butte, Helena and Miles City. The Indian population in our state has grown steadily and significantly as the U.S. Census Bureau improves procedures for identification of our Indian citizens. There are about 13,200 Indian students enrolled in public and private schools in Montana with the largest single enrollment in Browning Public Schools (1,425) and the second largest enrollment in the Great Falls Public Schools (890).

Each of the seven Indian reservations in Montana is governed by a group of elected officials called a Tribal Council. The exception to this is on the Crow Reservation where a true democracy or "town meeting" form of government is used to make decisions that affect their tribe. The Tribal Council works in cooperation with the Bureau of Indian Affairs, and local, county and state governments to carry on tribal business.

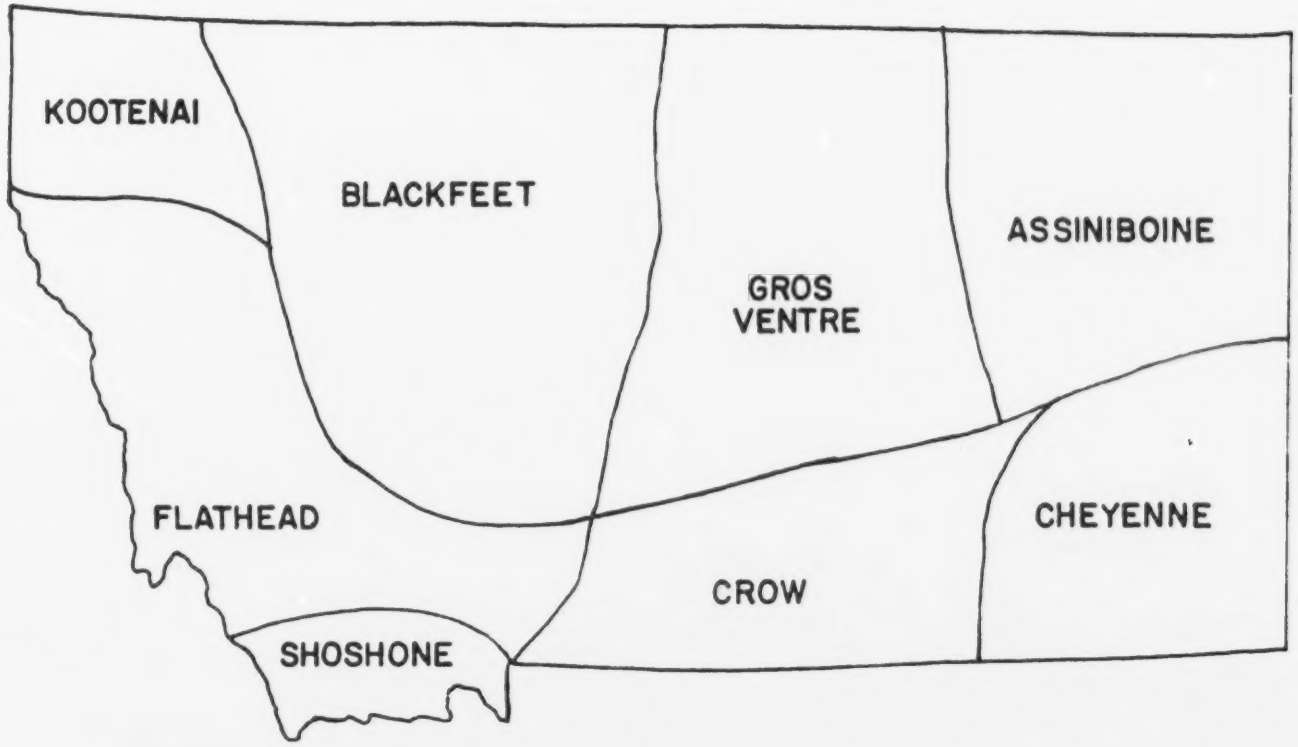
In addition to having both public and private elementary and secondary schools on or near each reservation, there are Head Start programs and tribal community colleges located there also. These tribal colleges allow a great number of reservation-based people the opportunity to secure quality training or complete two-year degree tribal colleges allow a great number of reservation-based people the programs without leaving their home area. As a result, educational training on reservations can begin at age 3 in Head Start and continue two years after high school graduation in the tribal college. Unfortunately, this is not always the case, since the dropout rate of Indian students is still 20-40 percent in many Indian communities. Most students are list in junior high school or ninth or tenth grades. In terms of educational attainment, Montana Indian people have done tremendously well considering the economic and social problems of some reservation communities. For example, many communities now employ school superintendents, principals, and many teachers and paraprofessionals of Indian descent. Tribal Council members now have college degrees and BIA and tribal employees are very well trained. Some reservations employ Indian doctors, nurses, lawyers, engineers, social workers, and other high-skill professionals.

During the past two legislative sessions, Montana has been fortunate to have three Indian legislators. These three people have been very successful in promoting legislation designed to develop a better working relationship between Indian tribes and state government. In addition, the governor's office employs a Coordinator of Indian Affairs whose job it is to work cooperatively between Indian tribes and all state agencies. This ensures that Indian people have a spokesperson or liaison in state programs and activities that affect them.

Economically, Indian tribes have made tremendous strides in order to improve the financial conditions of each reservation. Major employers on all reservations are the local tribe, the Bureau of Indian Affairs, and local school districts. Although these provide employment for a great number of Indian people, the unemployment rate is still staggering-running anywhere from 50-80 percent. To deal with this, tribes have sought economic development through industry and several reservations now operate industrial plants. The Blackfeet tribe operates a pencil factory which makes several types of pens, pencils and markers, while the Assiniboine and Sioux tribes operate A & S Industries, which produces medical kits and camouflage netting. In addition to this, other tribes have used natural resources like water, timber, coal, oil and land to stimulate the economy on their reservations.

# EARLY TRIBAL DISTRIBUTION

(ABOUT 1850)

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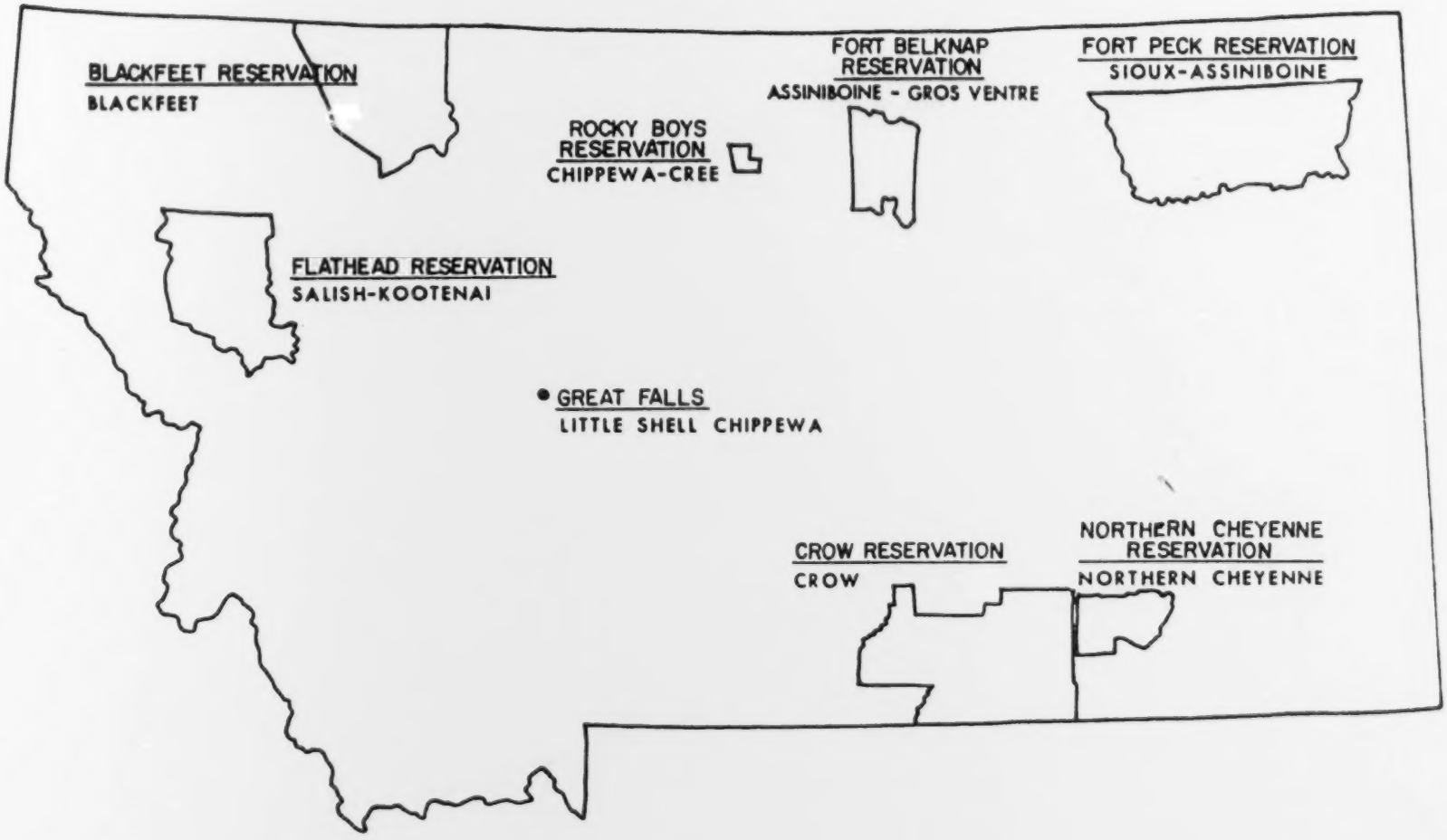
# MONTANA INDIAN RESERVATIONS

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# BLACKFEET RESERVATION

BLACKFEET

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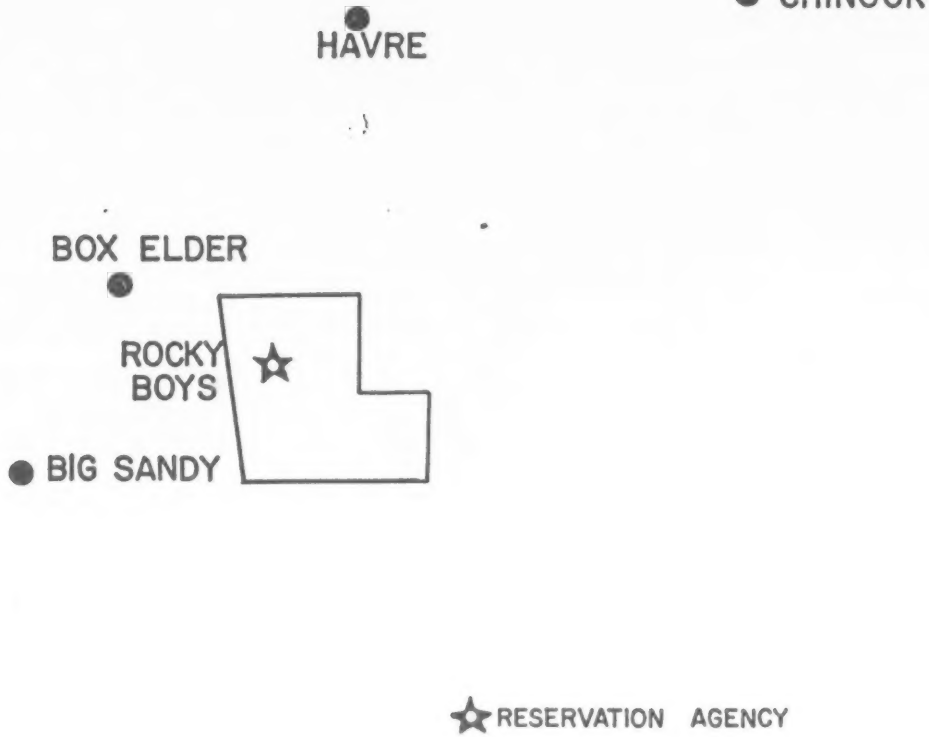
# ROCKY BOYS RESERVATION
CHIPPEWA - CREE

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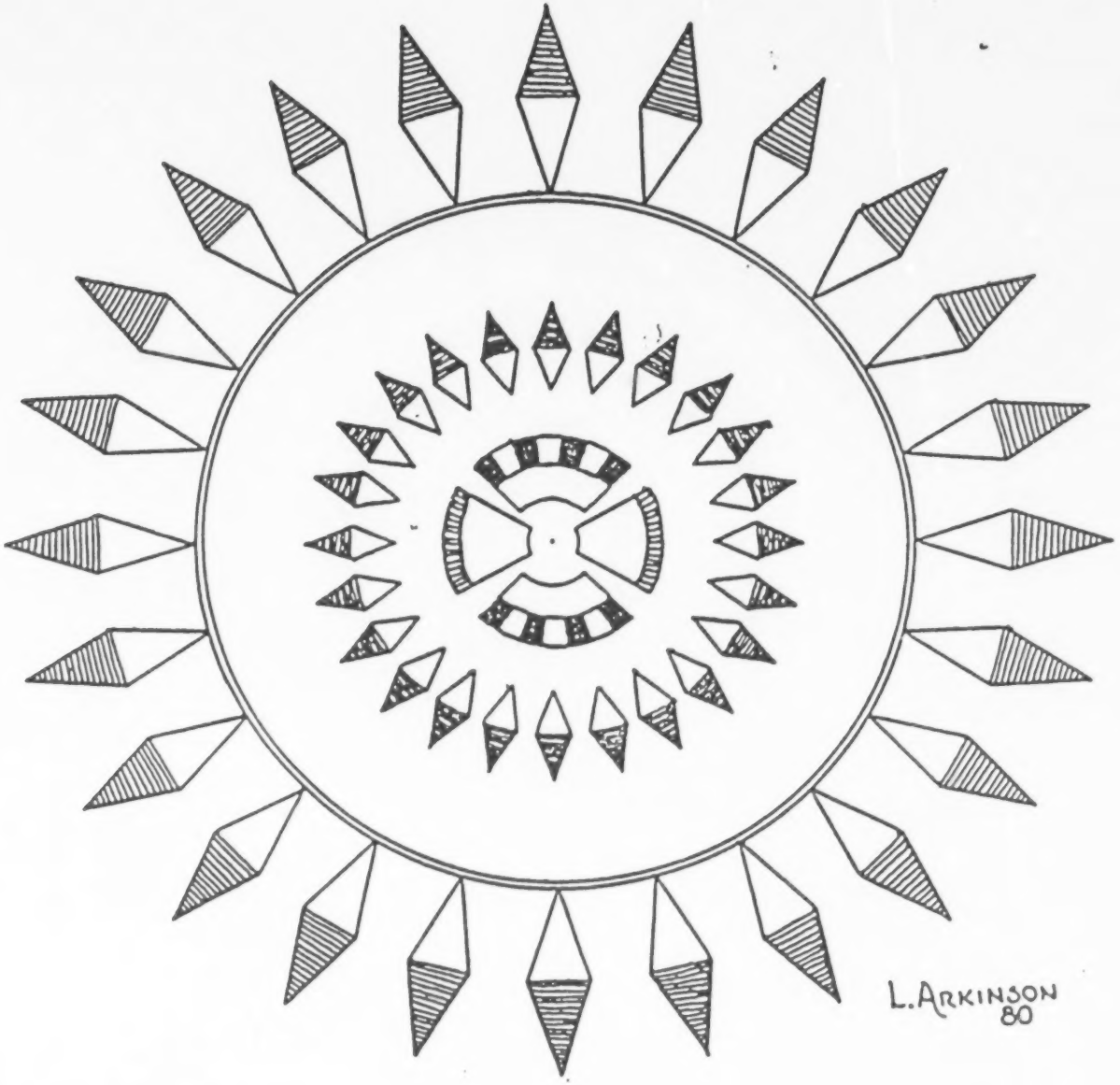
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